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Of the Church—By the Church—For the Church

# Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

## Ecce Homo

(Written for the "LUTHER LEAGUE REVIEW.")

"Behold the man!" was Pilate's last appeal
Unto the surging Jewish multitude,
Whose deadly hate forbade that they should feel
Pity for Him who bound before them stood.

For lo, the people cried with one accord,
"Away with Him! Crucify, crucify!"
And that He might become our risen Lord,
Christ deigned a malefactor's death to die.

"Behold the man!" These simple words, and yet
The world hath need to pause amid the rush
Of its mad career; a brief while forget
Its sordid aims, in quiet Lenten hush.

And may we, too, this joyous Easter-tide,
Again with eye of faith "behold the man."
Though narrow be our sphere and the world wide.
Each do our part toward shaping God's own plan.

Luther League of America { Fourth National Convention, Cincinnati, O., May 22-24
See page 17 for particulars.

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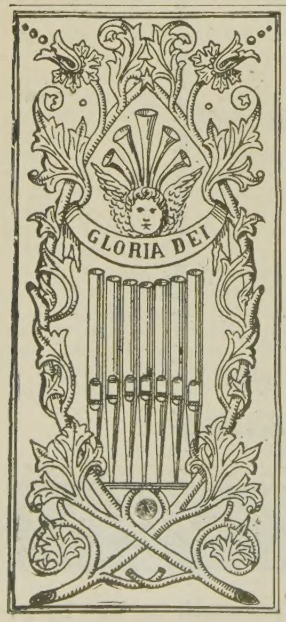


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Of the Church—By the Church—For the Church

# Luther League Review

## Easter Morning

THE sepulchre was empty,
The women stood without,
Their hearts were filled with sorrow,
With wonder, fear and doubt.
They came with fragrant spices
That blessed Easter day.
They said, the stone is heavy,
Who'll roll the rock away?

"Fear not," the angel whispered,
"May peace your spirits cheer.
The Lord you love is risen,
Your Master is not here;
Go tell all His disciples
Their Saviour lives again,
Who for the sins of many
On Calvary was slain."

Sometimes life's heavy crosses
Seem more than we can bear,
Sometimes our footsteps falter
Beneath the load of care.
When trials overtake us,
Let us look up and pray;
No cross will be too heavy
For Christ to roll away.

—*Selected.*

# The Deeper Meaning of Easter

EASTER means more than lilies and music. It is a great day in all Christendom. It is observed with gladness, with bursts of song and profusion of flowers. Even the world that knows not Christ joins in its festivities, finding it, if nothing more, at least a date in the calendar for the renewal of unrestricted pleasure after a period of more or less restraint. But not all who welcome the Eastertide, and share even in the gladness of its religious observance, catch its deep meaning, or take from it the comfort which they might receive from it. They miss the spirit, while they share in the formal observance.

Easter ought to leave in every Christian heart new inspirations; a new uplift, new revealings of hope. It ought to be easier for us to live nobly and victoriously after we have enjoyed another Easter with its great lessons. A wave of comfort should roll over the world, as the day bears everywhere its news of resurrection. Death has been conquered. A grave is no longer a hopelessly sealed prison,—its doors have been broken. This is the message which Easter carries to every home of sorrow, to every lonely, bereft heart.

But that is not the whole meaning of the day. It tells of victory, not only over death, but over everything in which men seem to suffer defeat, over all grief, loss, pain and trial. Jesus Himself stated the great principle of the Easter victory when He said that "except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The dropping of the grain into the earth, to perish there, is not misfortune, not the losing, the perishing, of the grain; it is but the way by which it reaches its full development and comes to its normal fruitfulness.

The little parable had its first interpretation in the death of Christ Himself. Dying would be no misfortune for Him; it was but the way to the higher, larger life into which it would introduce Him. He was standing then face to face with the problem of His cross. It certainly seemed a terrible waste of precious life that was demanded. Would it not be better for Him to avoid the sacrifice and live on, seeking refuge, perhaps, in another land? Quickly came the answer. The grain of wheat might be withheld from the sowing, but it would be only one shining grain then, without increase, without any unfolding of its wondrous secret of life and fruitfulness. The only way for that blessed life to reach its full beauty, and for its mystery of good and glory to be wrought out, was for it to accept the cross. "If it die, it beareth much fruit." It is easy to understand how this came true in Christ's life after He arose.

That is the real meaning of Easter. Death is not misfortune, not loss, much less it is the quenching or the extinction of life; it is but a phase in the development of life. Not to die thus would be the misfortune, the loss.

While this great law received its highest illustration in the death and resurrection of Jesus Christ, it is also the law of all spiritual life. Just after He had spoken His Parable of the grain of wheat the Master added, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Thus the law is made to apply to all men and to all experiences. The way to fullness of life is through death. We may save ourselves from loss and cost and sacrifice, if we will; we may refuse to make the self denials which love demands of us; we may indulge ourselves, and decline to do the things for others which we are called to do, and which would require toil and pain. It will seem that we are saving our life, but really we are losing it. The way to our best in character and in fruitfulness is through death. We must die to live; we must lose to gain.

This is the great Easter lesson. It is not one which applies only to death and the hope of immortality; it applies to all life's experiences. It does not come in merely once a year, with its brightness and its joy; it is a lesson for every day, and it has its inspiration for us in every phase of living. We are continually coming up to graves in which we must lay away some hope, some treasure, some joy, but from which the thing laid away rises again in newness of life and beauty.

Every call for self denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our heart. If we are not ready for the sacrifice, if we cannot make it, the grain of wheat abides alone, with no increase, no fruit. But if we, in quiet love and faith, do the hard duty, accept the self denial, render the costly service, the golden grain falls out of our hand into the earth and dies. But it does not perish. It lives again, springing up from its burial in new and richer life. We lost our coveted ease, or our cherished possession, we gave up our pleasure and spent our strength in helping another, we forwent our evening's rest and went out into the storm to do good, but we have a spiritual blessing whose value to us far surpasses the little ease or comfort or enjoyment or rest which we gave up and buried away in our garden sepulcher.

This is the law of unselfish living. We are

apt to pity those who are called to deny themselves for the sake of others, but every call to self denial is a call to a new Easter. The lower is to be sacrificed for the sake of obtaining the higher. As in the grain of wheat is hidden a secret of value and growth which can be realized only through the dying of the grain in the earth, so in every fragment of human happiness and comfort there is covered up a secret of blessing and of good which can be brought out only through the losing of it, the giving it up.

Phillips Brooks has put this truth well in these words: "You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But that is not the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender some ambition that had exercised a proud power over you, in whose train and shadow you had hoped to live with something of its glory cast on you. You send that down into its grave, and that too will not rest there. . . . You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life."

It seems worth while to bring the Easter lesson in this way to the common experiences of the common ways. Life is always double. There is an outer form in which it presents itself to our senses, and there is an inner spirit which is the vital quality. But this inner, spiritual, immortal element can be found only through the dying of the outer and temporary form. The golden grain must be buried in service or sacrifice of love, that from its grave may rise that which is unseen and eternal.

"When bursts the rose of the spirit
From its withering calyx sheath,
And the bud has become a blossom
Of heavenly color and breath,
Life utters its true revelation
Through the silence that we call death."
—*S. S. Times.*

# Religious Education in the Lutheran Church

By Agnes Lind, Canton, Ohio

GERMANY'S poet, years ago, voiced a sentiment that echoes and re-echoes throughout every department of human life, when he said: "Give us light, more light still."

To-day, men and women are striving to climb the hill of science that they may view more perfectly all that lies beneath, around, above them; and still they cry "Give us light, more light."

The spirit of the age stands like a sentinel at every avenue of life, and asks each one as he presents himself for any of the grand callings what light of knowledge have you seen that will enable you to bring before the minds of others light, and the desire for more light still.

Education, not spontaneous growth, is the essence of the highest attainments in mental and physical life. And need we hesitate then for a single moment to say that education along religious lines has a great work to do? Would it be out of the question to consider education as a force that exerts its influence in things spiritual as well as in things earthly; in the eternal, as well as in the things of time? For time and eternity are but corresponding parallels drawn upon similar spheres, which we may call the finite and the infinite.

The importance of education in religion being so firmly established causes every soul true and honest with itself to long for it. And again and again may that soul cry out from its depths: "Give us light, more light still."

How does our own dear church answer this cry for light, more light, is the question that confronts us most plainly just now. And the more important does it become when we think that the richest literature in the world has been given to the world by Lutherans. The Lutheran universities have been the glory of Germany for the last 300 years. Take from the religious literature all that has been directly or indirectly derived from Lutheran divines and the ecclesiastical heaven is bereft of many of its stars.

In our dearly beloved church the little child is brought into the fold by the sacrament of baptism. The joy that the baptism of the weak, helpless babe brings to its devout mother can only be seen as we look at this mother when she presses the baptized babe to her heart, looks into its eyes and thanks her dear loving Saviour that He has blessed her child, that He has breathed into it His divine life, washed it, sealed it, and adopted it as His own. How sweet the consolation to know that her precious little one is a lamb of Christ's fold, bearing on its body the marks of the Lord Jesus.

'Tis to the law and testimony that we have gone to find the nature and benefits of baptism. And from these words of inspiration we can extract but one meaning—that the baptized child is by virtue of that divine ordinance a new creature in Christ.

'Tis of utmost importance that we remember 'tis but the birth of a new life. So weak, so helpless is the babe in the natural life that it needs the tenderest, most watchful, most intelligent fostering and care.

So also is it in the Kingdom of Grace. The divine life is there. But it is in its beginning. As yet only the seeds and germs of the new life are there.

Like the natural life, the spiritual life is beset by many perils. The roots of sin are still there. What gentle, loving, prayerful fostering and care must this babe receive that the seeds of the new life may grow. For they grow not like the weeds of their own accord, but must be watched, guarded and continually tended like the most precious plant.

To preserve in the child this baptismal grace, to develop in Him the life of God's spirit, this is one side of Christian education. To contend against sin in the child is the other. "Religion," says Luthardt, "must first approach the child in the form of life, and then in the form of instruction." Let religion be the atmosphere by which the child is surrounded; the air which he breathes. The whole spirit of the home, its order, its practice—that world in which the child finds himself as soon as he knows himself—this it is which must make religion appear to him as natural and self evident. If every mother were a Hannah, an Elizabeth or a Eunice, the world's Samuels, Johns and Timothys would be far more numerous.

Who of us does not recall gems of literature learned in our childhood days which we did not understand, but which, somewhere, some time, came to us unexpectedly, fraught with meanings undreamed of? Think you these gems lost ought for the many repetitions that seemed so meaningless? No, for doubtless these repetitions, these practices, brought understanding nearer to our grasp. The way of education is not by understanding to practice, but by practice to understanding. Oh, then, let us not think that because the child cannot understand the prayer the child's prayer becomes useless. The child will pray to his Heavenly Father without much instruction as to who that Father is.

The child must be taught the truths of God's Word. We need not teach doctrines and abstract truths to the young child. But in the age of books there are many books that tell the Bible stories in a simple, childish, yet quite comprehensive manner. Then, too, we have beautiful pictures. And nothing so impresses the child mind as a picture.

After such training and instruction we come to the Catechism, where we find the most important truths of God's Word summarized and systematized. The teaching of this does not devolve upon the pastor alone, but he is to aid the parent. This did Luther declare years before psychology played as important a part as it does now.

The woman who would make teaching her work is confronted at every turn by two facts: 1. The child comes to her with a store of facts, ideas and images. 2. He has a language measurably adequate to clothe these children of his mind. Now our teacher must begin just where the child is. She must begin to build and enlarge on just what the child already knows.

Then, I say, who can best teach the child along religious lines, parent or pastor? Who knows just where our child is in his spiritual growth, mother or pastor?

How sad that a state of things such as this should exist. That the mother, anxious that her child should excel in mental attainments, calls at the schoolroom and says that Mary does not understand her arithmetic, and if I but knew the nature of the work I would gladly give her home assistance. And at the same time this kind yet thoughtless mother will allow the noblest, the best, the eternal part of Mary's life to go undeveloped, or if developed at all, it all goes on without her superintendence, or closest attention.

Our child now comes to the Sunday school and what shall we teach him there?

Of course we all agree that the first requisite is a good teacher.

And good teachers in Lutheran Sunday schools are those who know of the doctrine, whether it be true, who are rooted and grounded in the faith, who can give a reason to every man who asketh for the hope that is in them and who are apt to teach.

A teacher who does not understand the Lutheran doctrine of baptism has no place in a Lutheran Sunday school. It is certainly not desirable to have the child instructed at home that he was given to Christ in baptism, received and owned by Him, and belongs to Him and then have the Sunday school teacher tell him that until he experiences some remarkable change he belongs to the unconverted world. The teaching of the pulpit, the catechetical class, the home, the Sunday school, ought to be in perfect harmony. Especially so on the vital point of the personal relation of the child to the Saviour and His salvation.

To have clashing, contradictory instruction is a sure way to sow the seeds of doubt and skepticism. To avoid this we must have sound and clear helps for the equipment of pupil and teacher. The worship of the school, the singing, the opening and closing exercise must all be in accordance with the fundamental idea that we are feeding those who are already Christ's lambs.

The Sunday school teacher should be a supplement to the home teacher. Thus parent and teacher prepare children for the pastor's catechetical class. Catechization should be begun at home. In the pastor's class he is given an opportunity to aid in the understanding of the catechism: and to help each one to have true penitence and a confiding, trustful embracing of Christ as his only Saviour, and himself as His disciple.

Concisely we say catechization is simply to summarize and systematize the most important truths and doctrines of the Bible. To so arrange and group them that even a child may understand and learn what the Bible teaches in regard to creation, sin and salvation and how salvation may be attained.

Dr. Krauth says, "The Catechism is a thread running through a labyrinth of divine wonders. Persons often get confused, but if they will hold on to the Catechism it will lead them through without being lost."

While it has always seemed to me that the tenderness of our Saviour's love cannot be comprehended by the intellect alone—that we can never have that perfect confidence which is possible to the one who has Jesus as his constant Companion until we have entered into a daily, yes, an hourly, fellowship with Him—nevertheless the mind properly trained is used as a gateway to the heart. An enlightened mind means a changed heart. And then is there an intelligent believer.

One step more. Our catechumen must confess before men Jesus as his Lord and Saviour and himself as His disciple.

The beautiful and touching rite of Confirmation calls from the heart of every Christian that our Heavenly Father may pour out His blessing and protection.

What a beautiful study in the Lord's Supper as observed by our dear Church. How much more does it mean to us who believe it is not a symbol or ceremony, but that it was ordained by Him who could say, "All power is given to Me in Heaven and in earth." 'Tis in these hours of sacred thought and study that we unconsciously breathe the prayer, "Give us light, more light still." Light, that we may see our way more clearly. Light, that we may more fully realize the tender, unselfish, undying, untiring love of that dear Saviour who gave Himself for the salvation of mankind.

The Lutheran doctrine is that the Word of God is the effectual means of Grace. It is the vehicle, the instrument of the Holy Spirit. What a beautiful and harmonious system of God's method of saving sinners is thus brought into view. How helpful to the man desiring salvation. Instead of waiting for something wonderful to happen to bring him into the kingdom, he needs only to go to the Word and let that Word do the work on his heart.

And now what do we as Leaguers do, what are we able to do along the line of "Religious Education in the Lutheran Church?"

We are trying to obtain a clearer idea of the Scriptures, to find in them the way of eternal life. We are trying to follow our Example that we may become nobler, truer, more Christ-like than we could otherwise become.

What we are able to do is almost unlimited. For who can tell what that mingling of mind with mind, that touching of soul with soul can do? What powers may be called forth? For we must always remember God works in a mysterious way His wonders to perform.

## Hold On, Don't Despond

When young men start out in life and meet difficulty they so often despond. Discouraged and disheartened by difficulties they are tempted in the very beginning to give up the struggle. Young man, whatever happens, keep up courage, press on, never despond. Every man, who ever comes to any thing, must confront and overcome opposition and obstacles. "Trust in God, keep your powder dry," hold up your head, hold on, press on, don't despond. One has aptly said: The most perilous hour of a person's life is when he is tempted to despond. The man who desponds loses all. There is no more hope of him than of a dead man; but it matters not how poor he may be, how much deserted by friends, how much lost to the world; if he only keeps up his courage, holds up his head, works up with his hands, with unconquerable will determines to be and to do what becomes a man, all will be well.—*Selected.*

--A Lenten self-denial fund started by each individual would aggregate a considerable sum and make a beautiful Easter offering. Try it. The love of Christ constrain you.

# JOHN WESTOFF—LUTHERAN

A SERIAL STORY

BY LEANDER S. KEYSER

## CHAPTER IV.—MEETING HIS FATE.

"I WANT to thank you, doctor, for your kind offer," John said; "but I have come to tell you that I can't accept it."

The doctor looked his surprise and disappointment, as he asked: "May I inquire why not?"

"Well, doctor," replied John, "there is no harm in your knowing. The fact is, I'm a Lutheran, and I desire to attend religious services on the Sabbath in my own church. That wouldn't be possible if I were to sing in your choir."

The doctor's astonishment was unfeigned. The young man before him certainly was a new genus of American youth.

"Couldn't you get the spiritual development you want by attending services at my church?" he asked.

"No doubt I could," returned John quickly, "if I expected to be a member of your denomination; but I expect to serve God and my fellow men in the Lutheran Church, and I want to be just as efficient as I can. The best way to learn my duty is to keep in touch with my own church and not scatter my interests and efforts too much. I've thought the matter over, doctor, from beginning to end, and can arrive at no other conclusion. Suppose I should attend services elsewhere during my college course; I should know much more about the doctrines and needs of another denomination than about my own. Do you think that I should, in that case, be well equipped to give my own church effective service?"

"My young friend, you are a logician, I see that," commented the doctor, smilingly. "But the money—don't you stand in need of that?"

"My allowance is rather meager, but it is enough. I can't afford luxuries, but I can do without them. If I were in actual need I might accept the position, for then it would be a case of necessity. Of course, I don't want to cast reflection on any of my fellow students who, having to earn their own way through college, are taking positions in the various choirs of the city. That is a matter for them to decide for themselves, and not for me to decide for them. But it would be selfish for me to do that, as I am not in actual want, and especially as my church may need my help."

"Well, sir, you're a moral philosopher, young as you are," the minister broke out, when John had finished his little speech. "You're loyal to the core. I wish the world was full of young men like you, young men who have convictions and the courage to stand by them at any cost. The trouble is, so many of the young men of to-day are flabby. They have no backbone. I respect you, sir, for the stand you have taken. Your pastor, Dr. Wilhelm, will prize you, and will soon find a place for you in his church, I have no doubt. I wanted you in my choir very much, very much, indeed, sir; but I wouldn't for the world be guilty of trying to allure you away from your own church, since you feel that your first duty is to her."

Then the speaker's high, scholarly brow became furrowed with a frown of impatience, as he continued:

"It's a shame that I can't find a young bass singer in my large congregation to take this place, but must go foraging for musical talent among the Lutheran students of the college. We must train the young men of our own spiritual household to greater loyalty. They are drifting from us for lack of knowledge and conviction. And, worst of all, in drifting from the church, they drift from Christ and a life of uprightness." Then, checking himself, he added: "But you do not need a lecture on that point. I shall save my speech for my congregation, which stands sorely in need of such instruction. You expect to enter the ministry, I suppose?"

"No, sir, I think not. I'm inclined to the law."

"Is it possible? And yet you have such strong convictions denominationally? That's rather unusual, isn't it?"

"The church needs loyal laymen as well as loyal ministers," said John, rising and drawing his gloves from his pocket.

"Well said, sir, well said. Must you go? I hope to meet you often. It is bracing to meet a young man so sturdy as you, without being bigoted. Good day, sir. I wish you success."

In a few days the report of Dr. Bayard's

proposal and John Westoff's disposal of it had spread over the college. It was Dr. Bayard himself who gave the facts to the public.

"The fools are not all dead yet," muttered a tall Senior by the name of Williams, who had no religious convictions. "The idea of young Westoff immolating himself upon the altar of altruism in that highly dramatic style! It's absurd, preposterous! Money will make the proverbial quadruped assume a swift locomotion, but it seems to affect this juvenile philanthropic benefactor in a diametrically opposite way, ha! ha!"

A great uproar followed this high sounding speech, for Williams was in the habit of becoming bombastic whenever an opportunity afforded.

"Williams wouldn't cast the filthy lucre from him with such lofty scorn," laughed one of the group.

"No, indeedy," sang Williams, who was not above using slang. "The national medium of exchange is too valuable, and my exchequer approximating too closely upon depletion, he! he!"

"But think of Westoff's narrowness!" chimed in another student. "He wouldn't sing in another church choir because he is too much of a Lutheran! Fol-de-rol!"

"I don't see where the narrowness comes in," retorted Sanders, who was in the company, but had kept silent up to this time. "Suppose that an American should refuse to serve another country for hire because he wanted to give all his services to the Stars and Stripes, would you call him narrow? No, sir; you'd laud him in an oration as a patriot. Now, wouldn't you, Kane?"

There was silence in the group for a few moments after this shot had been delivered. No one seemed to be ready at once with an answer. At length, Kane replied, lamely enough:

"But, Sanders, that's a different thing."

"Oh, is it? In what does the difference consist?"

"Why-er-er-hem!-hem!" at which "hemming and hawing," there was a ringing laugh at Kane's expense. He tried to recover lost ground by saying: "It's a grand thing to be loyal to one's country."

"Is it any less noble to be loyal to one's religious convictions and to one's church?"

"Well,— heh-h! heh-h! I don't just see the way out of this cul-de-sac into which you've got me, Sanders; but it doesn't seem to be so important to be a sturdy Lutheran as it does to be a sturdy patriot."

"Why not?"

"Well, I can't just say, but it doesn't, to my mind."

"Which is tantamount to saying that religion is of less importance than other things. I'm afraid, while you have been studying United States history, you've neglected Lutheran history and doctrine."

"What I fear in this intense denominational spirit is that the sectaries are in danger of elevating the Lutheran Church above Christ and the Gospel," said a student named Walters.

"Now, look here, Walters," Sanders replied. "Is not the Lutheran Church in her fundamental principles loyal to Christ and the Gospel? Doesn't she bow without question to the authority of both? That is her chief glory. She doesn't lift human reason above the Gospel; she knows no Master but Christ. Now, note," he pursued, "that being so, it must follow, as the day the night, that to be truly loyal to the Lutheran Church means to be truly loyal to Christ and His Gospel. If one is not loyal to them, he can't be truly a Lutheran, whatever he may call himself. I know John Westoff. He's a fine fellow, not in the least bigoted, schismatic, or sectarian, and I know that he is the sturdy Lutheran he is for no other reason than that he believes the Lutheran Church to be utterly devoted to the Gospel of Christ."

"But many other denominations claim to be based on the same principles," objected Kane.

"You seem to be greatly concerned for 'other' denominations, Kane," laughed Sanders. "John Westoff and I have no quarrel with other denominations. They must settle their own principles. As Lutherans, we must perform our mission in the world, and others must perform theirs."

"Well, fellows, I suppose we'll have to give up," said Williams. "You see, Sanders is posted on these matters and we're not. So I move we adjourn."

The meeting was dissolved, but some things were said in that debate which made a lasting impression on the minds of several of the students who had part in it.

Scarcely a week later Dr. Wilhelm called at John Westoff's room.

"How do you do?" he said, jovially. "I've come to have a look at a stalwart young Lutheran, who won't let himself be inveigled from his own church at any price. Dr. Turnover told me about your refusal to sing in the P—— choir. He was immensely pleased with your decision. He declares that you are the style of young man who will carry forward the cause of Lutheranism when he and I are gone to another world."

"I hope that time is far away, doctor," said John.

"By the way, Westoff, I have an offer to make you. The members of our Lutheran

choir have unanimously requested me to invite you to join them. Our principal bass singer has just moved to the West, and we want you to take his place. What do you say ?"

"I'll accept," answered Westoff, without a moment's hesitation.

"Hold on, my young friend; don't be rash," cried Dr. Wilhelm, shaking a minatory finger at John. "Surely you will want to know about our terms before you accept the invitation. Well," becoming graver, "our choir is not a paid choir. All of them are church members, and give their services gratuitously. So we can't offer you any remuneration, my dear fellow. Now what have you to say ?"

"That doesn't cut a figure in the case at all," averred John in emphatic tones. "If the Lutheran Church wants and needs my services, she is welcome to them without a cent of charge."

"Why, Westoff, God bless you !" cried Dr. Wilhelm, rising and grasping the young man's hand, while he struggled between laughter and tears. "You may be a little odd, but it's a kind of oddness that I admire;" and he squeezed John's hand so hard that the student had to set his teeth to keep from crying out. "You're a Lutheran, if there ever was one. Good-day. Thank you for your ready assent."

The next Sunday morning there was a new bass voice in the Lutheran choir, and it rang through the old church with such resonant force that many persons looked up with pleased surprise. When they saw John's happy face they knew that he was "in his element."

In this way almost three years of John's college life slipped away. They were glad years for him, years of mental and spiritual development. At the beginning of the second year Minnie Brooks became a student at Augsburg College. She and John were as good friends as ever, but during the two years that they had seen little of each other John had met many other girls, and had been busy with his studies; and so it must be said that Minnie had in a large measure drifted out of his thoughts. She grew more womanly every day, and made rapid progress in her studies. Not being in the same class, it was only at rare intervals that she and John met in a social or literary way.

Events soon transpired that made him still blinder to the charms of his fair fellow student. It was during the spring term of his Junior year. There is scarcely need of saying that John did not distinguish himself on the college football team, not that he was opposed to athletics of the kind, but chiefly that he was too much engrossed in matters of greater interest to him, and preferred to take his exercise and develop his muscular strength in other ways. Much of his leisure was spent in rambling into the country, making observations on the wild life about him.

It was the first week in May, and one Saturday evening John was returning from an all-day excursion, which had taken him a few miles south of the college. In making the descent of a steep hillside, he slipped on a bowlder and gave one of his ankles a severe wrench. For a few minutes he lay upon the ground suffering excruciating torture, and wondering how he should contrive to get home. The suffering being somewhat relieved, he struggled upon one foot, cut a strong cane with which to support himself, and managed to drag himself down to a by road that wound through the woods. He could scarcely bear to touch the ground with his sprained foot, and began to fear that no help would come to hand on this unfrequented road, when his ear caught the clatter of hoofs and the rumble of wheels in his rear. As soon as the occupants of the approaching carriage came around the curve they noticed his painful limping as he draggged himself to one side of the road.

"Why, it's Mr. Westoff," exclaimed a familiar feminine voice. "Stop the carriage, James," the speaked added, addressing the driver. "Here's a chance to play the role of Good Samaritan. What has happened, Mr. Westoff ? You seem to be in a helpless condition."

"Yes, Miss Watkins, I've sprained my ankle," John replied, turning a pale face to the carriage. "While ogling a bird with my glass, I stumbled over a bowlder."

"One doesn't seem to be safe anywhere, not even while studying nature's minstrels," declared the young lady, sympathetically.

John noticed that another young woman was sitting by Miss Watkins' side, but he could not see her face distinctly in the dim light of the woods.

"Well, you can't walk home in your present plight," continued the vivacious Miss Watkins. "Come, get into the carriage. There's plenty of room beside James on the front seat."

"Thank you," said John. "It's very kind of you to offer to take me home. If your man will help me a little, I think I can clamber up to the seat."

He had now hobbled closes to the vehicle.

"Mr. Westoff, let me make you acquainted with my cousin, Miss Wrangler," said Miss Watkins.

As gracefully as he could under the circumstances, he acknowledged the acquaint-

(*Continued on page* 22.)

# The Lutheran Publication House

PHILADELPHIA, PA.

OUR Lutheran Church has many publication houses in this country, but that of the General Synod is the oldest, and probably the largest, in the volume of business transacted.

For many years it was located on North Ninth street, Philadelphia, but during the past year was removed to the new building at 1424 Arch street, shown in the accompanying engraving. This building is owned by the Lutheran Publication Society, an organization controlling the business of the Publication House, and composed of representatives, elected by the General Synod of the Lutheran Church.

The new building is well adapted for its purpose, and its location is admirable.

Besides a large and attractive store and shipping room on the first floor, there are board and editor's rooms, a ladies' waiting and reading room on the second floor and store room on the third floor.

NO. 1424 ARCH STREET.

In the rear part of the building, which runs through to Cuthbert street, are a modern and well equipped composing room, press room and bindery, where the publications of the society, hitherto done by outsiders, are printed.

The entire building has a very tasteful appearance, and is splendidly equipped throughout, reflecting credit upon the board under whose direction it was built and furnished.

The Publication House has for many years been under the efficient management of Mr. Henry S. Boner, the superintendent, to whose indefatigable efforts and earnest work are largely due the great success that has been achieved.

## Patience

Patience with one's imperfections, in the sense of not becoming so discouraged as to give up trying, is virtue. If one will look at it so, new days are given us for new lives. It is not what we were yesterday, after all, that concerns us, it is what we are now in thought and deed. To think we are so bad it is not worth trying any more is as foolish as to act as some do as if we needed not to be any better.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some men are slow to see into good things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time and they will do their duty. We all have our infirmities. Let us bear with each other.

To be patient you must have patience. The stream cannot flow if the fountain is

dry. The fruit will not grow without the tree. Resolutions alone, against impatience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this.—*Selected.*

# Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

April 29. Second week after Easter.

## Cornelius

(Acts X: 1-4, 30-48)

*Themes for Papers.*—"To the Jew First." (Rom. I, 16.)—"Peter and Cornelius."—"And Also to the Greek." (Rom. I, 16).

Lessons for our own lives:

1. *Nothing but the Gospel of Christ will satisfy.* Cornelius was a much better man than many who boast to-day of their morality and philanthropy. He was in earnest. He was following all the light he had. He was fruitful in works of kindness and helpfulness. But he was not satisfied. There was something more which he needed. He did not know where to find it. God sent it to him. His prayers were heard; evidently he had asked for this something lacking. God sent two messages in answer to that prayer. One He sent in a vision to Peter at Joppa. The other, through an angel to Cornelius. Joppa is no further from God than Cæsarea. Another instance of divine harmony is here. And Peter, of all the Apostles, is sent to bring Christ and the Holy Spirit to a Gentile! Cornelius learned of Christ. He received the Holy Spirit. He was baptized into the faith. Now, and never before, he was satisfied. Almsgiving and deeds of piety are good, but their place is after finding Christ, not as a substitute for Christ.

2. *Alongside of the cross, the empty sepulchre has its place in the Apostolic preaching.* Not only in this sermon, but in all the addresses recorded in the Acts, this fact is prominent. They never left out Christ crucified, but neither did they leave out Christ risen from the dead! They referred to the *fact*, testifying as eye witnesses; and they emphasized and explained its meaning. Do we realize the pre-eminent place of the resurrection in the Christian way of salvation? Do we realize what Christ would have been to us if He had never risen? Of what avail were a crucified Christ, if He had been conquered by the cross? How could He hear and help and save us in to-day's conflict and temptations if the tomb had held Him? Let us catch the triumphant note of Paul's song of praise. "Now *is* Christ risen from the dead."

May 6. 3d week after Easter.

## Dorcas, or Christian Charity

(Acts IX: 36-42)

*Themes for Papers.*—"The Old Testament Resurrections and Their Conditions." (See references in second paragraph of topic.)—"The Wise Man's Ideal of Woman." (See Prov. xxxi.)—"Christian Charity." (See references in topic.)—"A Woman's Best Adornment."

Lessons for Our Own Lives: 1. *We do not need great talents to be greatly useful.* This woman was not "gifted" as we use the term. She does not seem to have had riches or brilliancy. She had a needle. She knew how to use it. She had a heart that was full of love. She saw Christ in every needy one. That was her equipment. All around her was her opportunity. It was enough. She looked to God, Who added His power to Moses' rod when the sea was to be cleft apart, Who added His blessing to the loaves and fishes when the thousands were to be fed, and He added His favor to her needle when the poor ones of His Church were to be clothed. She did not hide her talent in a napkin, she sewed it into garments for the poor, and she increased it many fold, so that she brought it to her Lord with usury. You may not have much, but you have as much as she had. What are you *doing* with it?

2. *Love builds the best monuments.* What marble shaft in the finest cemetery is to be compared with the memorial of the tears of the widows showing the garments Dorcas had made? Many a funeral of most lavish magnificence does not include a mourner. What a failure of life when at its end there is no one to say, "He helped me while he was with us!" Better the tears of those who will remember our Christian charity than eloquent eulogies and graven epitaphs with no loving thought behind them! What sort of a monument are you building?

3. *The power that raised up Dorcas from the dead is with us to-day.* The faithfulness of God pledges His might to us in our every need. It was not hard for Him to wake her from the sleep of death. It is not hard for Him to use His power to deliver us. Why

The Luther League Topics (complete lessons of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 198, Washington, D. C.

should we fear the strength of temptation, why should we hesitate to undertake the task to which duty calls, since He is with us? The risen Christ, Who has all power, bids us live the risen life. Let Him raise you up from the deathlike sleep of sloth and indifference. Let Peter's word to Tabitha fall on your ears. "Arise!"

May 13. 4th week after Easter.

## Timothy, or the Christian Ministry

(II. Timothy 1: 1-14, IV: 1-5)

*Themes for Papers.*—"The Lineage and Training of Timothy."—"Timothy as a Minister."—"The Office of a Pastor."

Lessons for Our Own Lives: 1. *The Blessing of a Pious Parentage.* The son of a prince may have cause to be sorry for his parentage, but never the son of a Christian. An infancy enwrapped in prayer, and guided by the Word of God, a home with a family altar—these are precious beyond price as an endowment and inheritance for life. If we have had this, let us never cease from thankfulness to God, though we have little else. The ancient people called upon God as the God of Abraham, Isaac and Jacob, the God of their fathers. Happy are those who come to God not only as their God, but as their fathers' God.

2. *There is no work more glorious than to train up a child for God.* In the great day you will hear of many whom you have not heard of before, and will see shining crowns on many a brow where men would not have thought to place them, and as you ask the reason you will learn that these are the mothers who taught God's love and service to men whom God has used. Not only Monica and Eunice, but mothers of more lowly heroes of the faith will find that God has not forgotten. There has never, perhaps, been a great man who did not owe the best that he had to his home and his parents.

3. *Let us not forget to look for our Timothys to-day.* Paul was not only wise and great as a preacher, a builder of congregations, a writer of Epistles, but as a searcher out of men to become the leaders of the Christian Church. Timothy and Titus and we do not know how many others would in all likelihood never have been in the useful and responsible offices they filled so well had not the Apostle guided them to the most glorious work a man can do. Here is where the parent, the Sunday school teacher, the pastor has a task to-day. That congregation ought to feel ashamed which is not doing its share in sending forth men to take up the work of the Christian ministry. And will not every boy and young man who reads this ask earnestly whether God will not honor him by calling him to this high office?

May 20. 5th week after Easter.

## John, or Loving Discipleship

(John XXI: 19-24 and I. John I: 1-2: 2)

*Themes for Papers.*—"The Incidents of John's Life."—"The Character of John."—"The Comprehensiveness of the Lutheran Faith."—"Contrasts in Apostolic Characters."

Lessons for Our Own Lives: 1. *The Power of Love.* John is always representative to us of tender, devoted love. He was always in affectionate nearness to his Lord. At the Last Supper it was he who, leaning on Jesus' breast, had courage to ask what the other disciples feared to inquire. His love made him as bold as the women who loved the Lord, so that he and they ventured to the foot of the cross to give the comfort of their presence to the Crucified, when all the rest were absent. His love thus brought him the sacred commission and trust of the care of the mother of our Lord. And afterward it is plain how his love had made him treasure and ponder the wonderful words that Jesus had spoken, had brought him into a marvelous fellowship with the heart and mind of Christ, so that by the force of his own loving character he impresed himself most deeply upon the life of the Church. Is our love deep enough to give us power?

2. *The Singleness of Love.* True love always means ardent championship. To love means to hate all that is hostile to the object loved. It was John who would have called down fire upon the Samaritans that dishonored his Lord. It was John who was surnamed Son of Thunder. The pictures that portray him as effeminate come from a one-sided conception of his character and of all true love. You do not love Christ with real devotion if you do not hate sin and Satan with a perfect hatred. To be on good terms with Christ and with His enemy is to be a foe of Christ. Uncompromising loyalty is essential to love. And why should we hesitate? What is there to love in the enemy of God? Who is so love-worthy as He Who held the love of John? The strangest thing of all is that we love Him so little! Hearts flaming with love for Him will build His kingdom.

May 27. Ascension.

## Stephen, the Martyr

(Acts VI: 8-15, VII: 51-60)

*Themes for Papers.*—"The Life and Character of Stephen."—"Stephen's Defense."—"Stephen's Departure."—"Hints for Application."

Lessons for Our Own Lives: 1. *The Courage of Faith.* A true Christian has no fear. Faith made men bold to confess Jesus Christ when it was dangerous to do so. Faith made Stephen brave to face his foes, not with soft words, much less with recantations, but with the strongest reproof and the most fearless advocacy of the Crucified Christ. Faith made him calm and joyful when the implements of death were hurled upon him. Faith brought to his comfort the Son of God, rising, as if impatient to greet His first confessor with blood, from His seat at God's right hand. Faith is the victory. Stephen, like Christ, triumphed in the hour of apparent defeat.

2. *Our one task is to be faithful.* We are not responsible for results, but for doing our duty. It seemed a fearful calamity that had come upon the infant Church. But duty was clear. It seemed an awful failure of Stephen's life to close thus early and tragically. It seemed as if the cause was about to be overthrown. We talk and think thus when men and women die on the foreign field. We ask if it is not all a ghastly mistake and a useless waste of life. But God attended to the results of Stephen's martyrdom. One young man who saw it was never able to put aside the questionings it wakened in his mind. He was ready for the heavenly wisdom when, later, it burst upon him. And Paul was only one of the fruits of this sowing. God can always take care of results. We do not need to fear for Him or for His cause. Let us only fear lest we forget our place and work in His plan and fail in faithfulness.

3. *Jesus is not indifferent to His people's woes.* "Why persecutest thou *Me?*" was His question to Saul of Tarsus. He looks on Stephen while men are gnashing their teeth against him. His eye is ever upon the righteous. Here is a balm for sorrow, a strength in persecution, a reward for grief. Who would not undergo the worst the world can do, if he could see the loving look of Jesus upon him and behold the Saviour rising to give him welcome! We may not have the vision, but the truth is sure.

The following pamphlets have been received:

Mormonism Exposed, a sermon by Rev. J. I. Miller, D.D., Noxen, Pa. 5 cents; 30 cents per dozen; $2 per hundred.

The Real Presence, or Why Do I Believe the Lutheran Doctrine of the Lord's Supper? By Rev. William Dallmann. American Lutheran Publication Board, Pittsburg, Pa. 10 cents; $1 per dozen; $7.50 per hundred.

## What to Do With a Bad Temper

When something tempts you to grow angry, do not give place to that dangerous prompting. It may be difficult for you to conquer yourself, and to control your temper, but a victory gained under provocation will mean strength for future battles and increased strength of character. Even when under strong excitement to do and say hard things, be careful to hold your words and actions. Do nothing and say nothing until you shall have had time for sober reflection, and you will be surprised at the ease with which you can overcome a turbulent spirit.

Those who control tongue, hands, and spirit in the face of great provocation are heroes in the strife, and deserving of high commendation. Besides, what is gained by yielding to temper, to angry passions? To do so might bring a momentary feeling of relief, but a sense of regret, and even of shame and sorrow, would soon creep over you, and you would then earnestly wish that you had controlled your temper. By yielding to sudden outbursts of temper, friends are often separated for life, and wounds inflicted which will never heal while time with us lasts. We thus harm others and ourselves, destroy much of happiness, and weaken our own strength of character. An outburst of temper, like the bursting of a steam boiler, is ever a cause of untold harm, for no one can calculate in advance of the evil of its far-reaching results. See to it, then, that you starve out your temper. Do not cultivate it, refuse to feed it, and it must die of itself.—*Southern Lutheran.*

There are many men like David Harum, says an exchange. David, it may be remembered, left his sister, Polly Harum, do about all the church-going for the family. However, when Polly worried her brother a great deal about his negligence on that line, he compromised with her by agreeing to go to church regularly on Thanksgiving Days. Like all sorts of compromise in religious matters, it was a failure, for when David was asked how he had kept his promise, he said: "Wa'al, sir, for the next five years I never missed attendin' church on Thanksgivin' Day but four times." That is about the usual way that serving the Lord by proxy works out. David was not an exceptional case of a man when he entered into such a bargain.

**For Special Terms on Way of Salvation** for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

# Luther League of America

**Fourth Convention, at Cincinnati, Ohio, May 22, 23, 24, 1900**

## Call for Fourth National Convention

The Fourth Convention of the Luther League of America will be held in the First Lutheran Church, Cincinnati, Ohio, Tuesday, Wednesday and Thursday, May 22, 23, 24, 1900. Any society, of whatever name, connected with a Lutheran congregation or Lutheran institution of learning, is entitled to one delegate, each district association to three delegates and each State or territorial organization to ten delegates.

For information regarding hotel, transportation and other local arrangements, address Rev. J. A. M. Ziegler, 2433 Ohio avenue, Cincinnati, Ohio.

E. F. EILERT, President.
M. C. OLSON, General Secretary.

### Methods—Means Men

These are the three "watchwords" selected for the coming convention of the National League at Cincinnati, and they ought to bring out many thoughts that will assist materially in furthering the growth of the young people's work in the Lutheran Church. "Methods." What are they? How are they utilized? Have you any new ones? Did they prove specially beneficial? These are a few questions to be answered under this heading. "Means." This may be treated in the sense of enlarged contributions to enable the officers to engage a secretary to give his undivided time to the work of advancing the interests of the Luther League in this country; or a discussion of schools, colleges and other educational means of securing for our youth the best advantages for learning. "Men." Who are they? What have they done? Have we them to-day? Are they ready to answer the call for more pastors, missionaries, teachers? Are they to be found among the members of the Luther League?

The above may include a few of the questions that will come up and some of which may possibly be treated by the speakers chosen by the Executive Committee, but there are numerous other thoughts that will occur to you and ought to be jotted down so that at the proper time you can present them to the convention. Give the matter prayerful thought and remember that the convention aims to get the best thoughts from all its members.

### Of General Interest

Our effort to issue this number on the first of the month and the short time intervening since the last number leaves very little to be added about the arrangements for the convention. The next number of the REVIEW will be the Pro-Convention number, in which will be given all the details for the fourth national meeting of the Luther League of America. All that we can urge this month is for every Young People's Society of a Lutheran Church of whatever name to elect a delegate without delay and let he or she arrange their plans for attending the convention. Every society ought to be represented and we hope none will be missing.

## Luther League Finances

At the meeting of the Finance Committee at Pittsburg in February last it was the judgment of the committee that some of the items of our work should be given the members of the League in advance of our report to the coming convention, so that the delegates might have the advantage of time intervening between now and the convention for the due consideration and discussion of these matters.

We, therefore, present the following:

1. As the expenses of the convention require the expenditure of considerable money, and as we must depend upon the generosity of our friends for it, we ask that all interested in the success of the convention give the committee their assistance in soliciting contributions for this object.

2. Our work has been and is hampered greatly by the lack of a complete roll of the Leagues and their officers, composing the general body. We, therefore, urge upon all to forward to the Statistical Secretary the names of all officers of every League.

3. The growth of our organization has reached such proportions that it becomes essential for the proper carrying on of our work that some one person be secured who can devote his entire time to the interests of the League, for which he should receive a regular compensation. How can the League of America raise the salary for such an officer? is an important question we will have to consider.

4. THE LUTHER LEAGUE REVIEW, while on as good a financial footing as can be expected under existing circumstances, yet the committee have considered it wise to make an effort to secure some additional capital for that paper of about $800 by the negotiation of 80 bonds of $10, par value. These are the same bonds that been offered before, a few of which are now in circulation. They draw 6 per cent. interest. Already one friend of the League has agreed to take 20 if the other 60 are placed. The chairman of the committee will be glad to receive the

names of those who will take one or more of these bonds.

We hope that every member of the League will consider himself or herself a committee to secure subscribers for the remaining 60 bonds.

Forward all subscriptions for bonds or contributions toward the convention expenses to the chairman of the Finance Committee. All contributions and subscriptions will be duly acknowledged in the REVIEW.

F. A. HARTRANFT,
Chairman Finance Committee,
46 North Twelfth Street, Philadelphia, Pa.

# Book Reviews

BOOKS FOR NOTICE SHOULD BE ADDRESSED TO THE EDITOR OF THE LUTHER LEAGUE REVIEW, BOX 876, OR 131 LIBERTY ST., N. Y. CITY.

THE MESSAGES OF PAUL. By George Barker Stevens, Ph.D., D.D. Charles Scribner's Sons, New York. Pp. 268. $1.25 net.

This is the third volume thus far issued in the series, "The Messages of the Bible," the aim of which is to present in historical order the entire contents of the Bible, freely paraphrased and each book preceded by brief introductions. Professor Stevens of Yale was a fit man to select for the Pauline Epistles, his work in New Testament theology, in the special Pauline, Petrine theology, &c., having given him some reputation in this country. Ten of Paul's Epistles (the Pastoral Epistles being reserved for another volume) are here presented. There is possibly no portion of the Bible wherein the chapter and verse division works more havoc than in the Epistles; even the careful student, to say nothing of the ordinary reader, must constantly remind himself that he is perusing letters. He cannot lose that knowledge in a paraphrase of this kind. We may count some doctrinal strength lost in the paraphrasing; we do certainly believe that some of Paul's magnificent outbursts should rather have been left as they were (*e.g.*, Rom. 8: 31-39; I. Cor. 13); but the suggestive and otherwise helpful value of the books must be evident.

LIFE WORK OF PASTOR LOUIS HARMS. Translated from the German of Pastor Theodore Harms by Mary E. Ireland. Lutheran Publication Society, Philadelphia. Pp. 118; cloth. 40 cents.

This continues the series of Lutheran hand-books begun a year or so ago; they have become deservedly popular. It has been a wise choice which gives this volume thereof as a translation of a worthy German original instead of a specially prepared American work. The reputation of the Hermannsburg parish's mission work has become world wide, and this account of its leader's life, methods and plans will provide wanted information. It is to be hoped that the noble example of Christian manhood will also inspire many.

LIFE OF REV. PROF. C. F. W. WALTHER, D.D. By C. L. Janzow. American Lutheran Publication Board, Pittsburg, Pa. Paper; pp. 64. 25 cents. $2.25 per dozen; $16 per hundred.

A clear, honest sketch, like this one, of a father in our American Lutheran Church will certainly find ready reading. Steeped in the Word of God and in the writings of Luther, as Dr. Walther was, all of us, even if we be not Missourians, should want to know him better, if only on account of his immense influence.

A BRIEF HISTORY OF THE CITY OF NEW YORK. By Charles B. Todd, Member of the New York Historical Society, Author of The Story of the City of New York, etc. Cloth, 12mo, 299 pages, illustrated. Price, 75 cents. American Book Company, New York.

The easiest and surest way to interest pupils in the study of history is to begin with the history of the home and neighborhood. This is particularly true when the subject is the city of New York, every page of whose history is full of thrilling interest from the days when the English and Dutch made their first settlements there to the present time of its imperial greatness.

The history, though necessarily concise, is very readable and at the same time instructive. Its easy style, charming pictures of early colonial life, and graphic accounts of the great national events of which New York City has been the theater, make it admirably suited for general readers. The author has made use of all available records, carefully sifting out such facts as are most important and interesting. The narrative is highly entertaining, while the details of manners, customs, and domestic life give a local color and charm to the picture which make it very attractive. Every important event connected with the history of the city has its due place and consideration. The book is absolutely impartial and without bias. A pleasing and valuable feature are the numerous illustrations, which represent faithfully the scenes and times they depict. The book, printed on excellent paper, has a full index.

— We have received a strong brochure written by Mr. John Larsen and published by the Protestant Publishing House of San Francisco, Cal. The subject is "Mormonism Refuted in the Light of Scripture and History." It carries the recommendation of E. Nelander, Ph.D., pastor of First Eng. Luth. Church, San Francisco. The price is 25c.; special rates for lots of 25 or more.

# Is the Young People's Society a Success?

"Are the Young People's and kindred societies helpful in building up the Church, bringing about a deeper spiritual life, and producing a better type of Christians?"

This question was asked by a reader of the *Watchword*, and the editor makes the following observations.

"If we were to answer from the results in a certain society we know we would say 'No,' if from another we would say 'Yes.' If the majority of societies approach the type of the true society the answer must be 'Yes.'

"The primary work of the society is *training*. A society is a success when it trains its members in the work which its church wants done. This training in nearly every case depends upon the church of which the society is a part. The question of the success or failure of a society is therefore a question of the use to which the church puts its society. A hired boy who is put to doing nothing but carrying water and fetching the cows will not soon learn to plow. If after a few years as chore boy for his victuals and clothes he is sent away because he is not a good farmer, the failure is hardly due to the boy.

"Do normal schools produce a better type of teachers and improve the schools? The teacher at Jonesville was a normal graduate and his school was a failure, therefore normal schools do not make successful teachers.

"Some of our bravest soldiers were not trained at West Point, hence military training is not necessary for the soldier.

"All this may be true, but to generalize from a few cases is not correct reasoning. The training of the normal schools, the discipline of West Point, the drill of the Union Biblical Seminary, have greatly improved the efficiency of the graduates in the different fields of activity. Hundreds of our Young People's societies have been used by the pastors to train the young people. The line of training and the type of Christian produced has been largely determined by the character of the church and the direction given by the pastor.

"The Young People's society is so essentially a part of the church that the spirituality of the society is determined by the spiritual temperature of the church.

"A church that is spiritual and devotes its best energies to soul-saving will have spiritual members in the society, and will be likely to train them in the best ways of saving souls. The church that is cold and formal will have the same kind of members in the society, and they will likely devote their efforts to entertaining rather than saving people. The church with a pastor that believes in tithing will likely train its young people to tithe, while a church without convictions on this subject will permit its society to train the young people chiefly in the methods of money raising by suppers.

"To answer our friend's question for the whole Church, we say 'Yes.' In the employment given to young members, in the exercise of their religious powers, in the training in public participation the Young People's societies are helpful in building up the church. Where a pastor goes further and trains the young people in personal work, in giving, in social lines, and in good reading still greater good is done. The spirituality of a society is usually like that of the church, for the branch rarely has more life than the vine."

—Charles Wesley said: "I shall pass through this world but once. If then there is any good thing that I can do or any kindness I can show to any creature let me do it now, let me not defer it or neglect it, for I shall not pass this way again."

# Luther League Reading Courses.

**Adopted by the Luther League of America.**

I.

Lutheran Manual..... Remensnyder.
Schoenberg Cotta Family..... Mrs. Rundel Charles.
The Way of Salvation..... Gerberding.
Praying and Working..... Stevenson.
Lutheran Foreign Missions..... Lose.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

II.

Life of Luther..... Wackernagel.
Spener and Francke..... Mrs. Marie Richard.
Life of Melanchthon..... Stump.
Ecclesia Lutherana..... Seiss.
Lutherans in America..... Wolf.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

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Luther League Review

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ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

*The Lutheran Church and her Young People.*

**Edited by E. F. Eilert,**

WITH

W. C. STOEVER, PHILADELPHIA, PA.

S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

AS SPECIAL ASSOCIATES,

*And the co-operation of the Executive Committee of the Luther League of America.*

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*Arise, for He is risen to-day,*
*And shine, for He is glorified;*
*Put on thy beautiful array,*
*And keep perpetual Easter-tide.*

The gospel of Good Friday is the gospel which needs special emphasis in our time. We are not saved by Christ as our teacher and ideal. "I being lifted up will draw all men after me." "The Lamb of God" slain for the sins of the world is our hope and our salvation. The Christ whom true Christianity believes in is the Christ who shed His blood for our sins. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." This is the vital and cardinal truth to which we must hold fast, and which we must especially emphasize in our day. Early Christianity found its glory and its power in preaching "Christ and Him crucified." This same style of preaching is what will save the world to-day. Well may we sing:

*In the cross of Christ I glory,*
*Towering o'er the wrecks of time;*
*All the light of sacred story*
*Gathers 'round its head sublime.*

Only after the gospel of Good Friday are we ready for the gospel of Easter. Then alone can we know, not merely the truth of resurrection of Christ, but, as Paul puts it, "the *power* of His resurrection." What is it that makes Easter so glorious to us? Merely that Christ rose from the dead? Oh, no, something greater. "Christ being risen from the dead is become the first fruits of them that slept." Therefore, since Christ has risen from the dead, so shall we, and there is given us the glorious assurance of the life immortal. But there is one joy beyond that, and therein lies the glory of the gospel of Good Friday linked with the gospel of Easter. We shall not only live forever through the Christ of Easter, but it shall also be a life free from all sin through the Christ of Good Friday. Consider how much this means. Then we sing with a deeper appreciation of the truth,

*Jesus, Thy Blood and Righteousness*
*My beauty are, my glorious dress;*
*'Midst flaming worlds, in these arrayed.*
*With joy shall I lift up my head.*

A man who is religious because his eye is on the main chance, who is in a particular Church because of its commercial value to him, adds nothing to a congregation's strength, nor to his own spirtual power. Joining the church for the sake of commercial or social profit contributes little to one's mental or spiritual soundness. Self-mastery, for example, is taken as an indication of sanity, but such profession is no barometer of the spiritual atmosphere. Remorse is a power, but it is inferior to the power of repentance. So that man adds only the modicum of strength, the addition to the power of numbers, who is in any Church without regard to her expression of the life of Christ on earth. But the man adds strength to the congregation who has a sane conviction of the integrity of his con-

fession, and who is a member of a particular Church because her history, her doctrinal basis, and her polity express for him the truest exposition of the Gospel. He is neither a zealot nor a bigot. But the doctrines, the polity, the history, and the life of his Church have a value to him, and he can heartily give her means and methods of work his undivided support.

Giving is worship. God, who seeks the rich and poor alike, has so ordered it that the penny of the poor and the dollar of the rich make the givers the greatest gainers. The earnest Christian lays up treasures where they will always be safe and ever pay an interest in blessing. The true way of investing earthly wealth is to lay up treasures in heaven. The favors God bestows upon us remove any fears for life. The need of the Church to-day is more honest, regular, systematic, thankful, liberal giving.

As a mere matter of loyalty, there is one duty members owe their Church, and that is to make no engagements on week nights when there are services in their own church. Occasions will arise when absence is unavoidable. But it is not the necessary, but the voluntary engagement that is weakening and distracting. For the success of your congregation upon the lowest plane—a business proposition applied to things spiritual—the Church needs your presence, and its engagements stand before any and all others.

Are you a guide or a guide-board ? "One guide is worth a score of guide-boards." Advice does not accomplish as much as service. Sympathy and self are valuable motors in the work of the Kingdom.

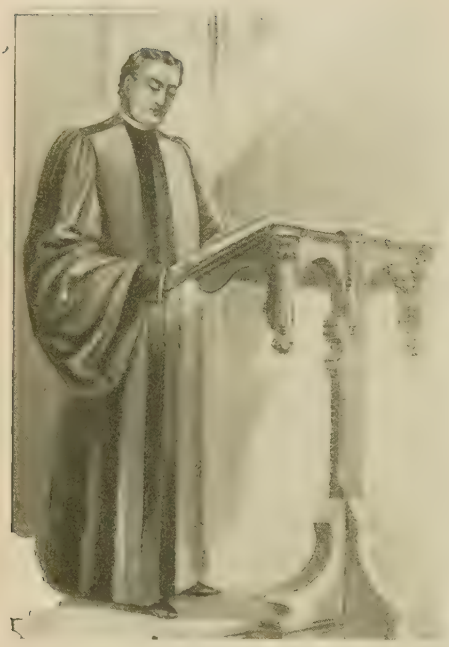
If each one fills his own place satisfactorily, that is all which the Lord requires. We are not asked to do another person's work, but to improve our opportunities and use that which the Lord has given us; to do the best we can where we are. But His requirement is that each help forward the whole, of which he is a part. A writer upon this subject says: "If we are not doing our share in moving things forward, we are a dead weight, tending to drag them backward. God's kingdom does indeed move steadily forward, despite those who, actively or passively, are doing their share to hinder its progress. But are we willing to be numbered among the dead weights in this God-ward march of the universe ?"

Prayer is often misunderstood and its value is not realized. It may be well to consider what Robertson says: "The Divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it."

Young Christians, be consistent. Your inconsistencies are stumbling blocks to others. You may talk piously, feel piously and dream piously of spiritual experiences, but forget not to live consistently. There are Christian workers, endowed with rich gifts, whose whole influence is rendered nugatory by one or another inconsistency in daily life. Would you be "a vessel meet for the Master's use" watch and pray that your life may be beautifully consistent with your Christian confessions.

The members of the League, says an exchange, may be observed in all the departments of our Church work carrying their portion of the burdens. The older members should reciprocate by often lending the encouragement of their presence at the meetings and by assisting in other substantial ways.

*"Oh, let me know*
*The power of Thy resurrection!*
*Oh, let me show*
*Thy risen life in clear reflection!*
*Oh, let me soar*
*Where Thou, my Saviour Christ, art gone before!*
*In mind and heart*
*Let me dwell always only where Thou art.*



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## John Westhoff—Lutheran

(*Continued from page* 12.)

ance with a bow. Their eyes met, and he had a full view of her face. Her features were beautiful, her eyes sparkled with a fascinating light, and he felt a thrill pass through him; he felt, in fact, as if he had at last met his fate, as every man must, sooner or later.

Strangely enough, at that moment the sweet face of Minnie Brooks appeared before his excited fancy, and there was a sad, reproachful expression in her dark, hazel eyes.

*(To be continued.)*

## The Loyal Helpers

Have you read The Loyal Helpers? This interesting story for young people, by Rev. L. S. Keyser, printed in serial form in the REVIEW last year, has been issued in neat book form with paper covers, and can be had for 10 cents a copy. Send for one, it will interest you. Address Luther League Review, box 133, Washington, D. C.

— A 2-cent postage stamp a week from each member of the Young People's Societies of America would mean about $7,000,000. A penny a day would mean about $20,000,000. If we have 12,000 workers now in the field, $20,000,000 in addition to the money now spent would give a working force large enough to accomplish all that is expressed in the watchword of the Student Volunteer Movement. And all this could be done if the young people who are enrolled under the banner of Christ would give a penny a day for the preaching of His Gospel.—*Review of Missions.*

— An Indian, when asked what the Lord had done for him, gathered some dry leaves into a circle, and, placing a worm in the center, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and, placing it safely on a rock, looked up and said, "This is what Jesus did for me."


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# Our Churches and Institutions

**If you publish a parish paper put the Luther League Review on your list (Box 0175 New York City) and mail a copy regularly. We want to know what you are doing, and will try and let others know so they will profit by your work as well.**

**New York City**

— English services were begun on March 25 in the Lutheran Mission at 371 Amsterdam avenue, near Seventy-eighth street. This mission was organized a few months ago by St. Matthew's congregation (Broome street), Rev. J. H. Sieker, pastor.

— Rev. C. A. Shroeder, until recently assistant to Dr. George U. Wenner, pastor of Christ's Lutheran Church of New York, has taken charge of the German mission, composed of the two congregations at Herkimer and Dolgeville, N. Y.

— St. James' congregation, Rev. J. B. Remensnyder, D.D., pastor, reports a handsome surplus, after paying all expenses for the past year.

— At Holy Trinity Church during Holy Week Mr. Emmanuel Schmauk will render the "Passion Sentences," which he has set to music, and which he has successfully rendered for the past two years. This was also given recently for the benefit of the Lutheran clergy of New York City and vicinity and was much appreciated.

**Brooklyn**

— On February 18 Immanuel Church celebrated the twenty-fifth anniversary of the church and of the pastor's connection with the congregation. The pastor is Rev. F. T. Korner.

**Washington**

— Rev. Dr. S. Domer on March 4 tendered to the congregation of St. Paul's, informally, his resignation as pastor. The formal resignation will be tendered and acted upon at Easter. Dr. Domer is in the twenty-sixth year of his present pastorate, and by Easter will have completed his forty-fifth year of ministerial work.

**Chicago**

— The Lutheran Jewish mission in this city is owned and controlled by the Iowa Synod, but receives considerable financial aid also from other Lutheran synods, notably the Augustana and the "Forenede" Synod. Rev. K. Rosenthal, a Christian Jew and pastor in the Augustana Synod, devotes all his time traveling about to create interest and soliciting funds for this mission in the Augustana Synod and among Norwegian Lutherans. This work by him has also been attended with marked success. Rev. E. Heiman, a converted Jew, and for many years a successful pastor in the Iowa Synod, is the missionary in charge of the mission.

**Cleveland**

— Rev. W. B. Labr of Williamsport, Pa., has been appointed by the Board of Home Missions of the General Synod to the pastorate of the C. E. Memorial of Cleveland, Ohio.

**Philadelphia**

— Rev. W. M. Baum, D.D., recently preached the twenty-sixth anniversary sermon of his pastorate of St. Matthew's. The church was beautifully decorated with potted plants and cut flowers, a large and interested audience was present, and the facts and figures with reference to the work and growth of St. Matthew's were most gratifying to all.

— The Church of the Reformation, Rev. H. C. Shindel, pastor, rejoices in the possession of a splendid Burdett organ, the generous gift of St. Matthew's, Rev. Dr. W. M. Baum, pastor.

— John D. Lankenau, president of the Board of Trustees of the German Hospital and of the Mary J. Drexel Home of Deaconesses, of Philadelphia, was last week the guest of the Board of Trustees of both institutions at a reception in honor of his eighty-third birthday. Announcement was made of the presentation of a portrait of his daughter to the hospital trustees.

— St. Stephen's congregation, Rev. Geo. Drach, pastor, has decided to replace its vocalion with a pipe organ. It is expected that the organ will be in place in time for the Easter services, if not several Sundays previous.

— In the near future Bethlehem Church, of which Rev. G. C. Loos is pastor, purposes to erect one of the finest edifices in the city, thereby increasing the value of the entire church property, with its contemplated improvements, to $100,000.

**Baltimore**

— St. Luke's Evangelical Lutheran Church of Baltimore, Md., Rev. J. Luther Frantz, pastor, will declare itself self-sustaining on April 1

**Jersey City**

— The dedication of the new Zion Church, Rev. W. Sandt, will occur shortly after Easter.

**Syracuse**

— Our English church in Syracuse, the mission of the General Council, has declared itself self-sustaining. The pastor is the Rev. U. J. Klingensmith.

**Detroit**

— There is a Lutheran Deaf and Dumb Asylum at North Detroit, Mich., that is doing a good work. It is under the care of Rev. John A. Huegli.

## MISCELLANY

— FINE BEQUESTS.—By the will of Samuel Seibert of Hagerstown, Md., who died suddenly early in March, bequests to several Lutheran institutions are made as follows: The Theological Seminary, at Gettysburg, Pa., gets $8,000; the Pennsylvania Lutheran College, Gettysburg, $4,000; Board of Home Missions of the Lutheran Church. $1,000; Board of Foreign Missions of the Lutheran Church, $1,000. The balance of the estate goes to the Susquehanna Lutheran University, at Selins Grove, Pa.

— On the 21st of next month Rev. and Mrs. Jeremiah Zimmerman of Syracuse will sail from New York for a trip of five months in Europe and the East.

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— The Lutheran Finns of this country now have a college of their own. Its name is Snomi College, and it is situated at Houghton, Mich. The cost of the building was $30,000, and it is intended to accommodate 150 students. It was dedicated January 21, services being in charge of Rev. K. L. Tolonen of Ishpeming, president of the Finnish Evangelical Lutheran Church Association of America.

— Lately an unusual and quite unprecedented ceremony in the annals of San Juan, Porto Rico, was performed in the Evangelical Lutheran Church at 24 Santo Cristo, says the *Lutheran*, where the rite of confirmation was administered to several catechumens by the Rev. H. F. Richards. At the hour appointed the candidates for admission to the Church, preceded by the pastor, entered and the service was performed This was followed by an exhortation from Mr. Swensson, who as catechist had been for some time preparing them; also the Rev. F. B. Hankey, presenting them at the close of his address with Bibles as souvenirs of the occasion. A preparatory service for the Lord's Supper closed the service.

— Pastor Buenger, a graduate of Kropp, and at one time a member of the New York Ministerium, lately organized a congregation in Lima, Peru. In Santiago, Chili, the German congregation, under Pastor Schneider, have added a parsonage and an assembly room to their church.

— ACKNOWLEDGMENT.—I gratefully acknowledge the receipt of $1 from Mr. C. F. Weinman, Buffalo, N. Y., for the starving Koli in India.— L. H. GERNDT.


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**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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**The President and Corresponding Secretary of every local organization and of every Central or District organization that desires to be entered upon the records of the Luther League of America must send their names and addresses to the Statistical Secretary at once. A blank for accurate and uniform statistics will be sent to every person who sends for one. A complete report for every organization will be presented to the National Convention in May next.**

GEO. M. JONES,
*Statistical Sec'y.*

## NEW YORK STATE

### New York City

—The Luther League of this city will hold its regular delegates' meeting in St. Mark's Church, 323 Sixth street, on April 19, when several amendments to the constitution of the City League will be voted upon. They provide for representation from more than one society of a church, and the number of delegates and alternates is to be six instead of five, to be divided, however, among the societies of the church they represent. All societies are requested to instruct their delegates as to how they wish them to vote on these amendments.

—An interesting debate on the English-Boer war brought out a large audience at a recent meeting of the Luther League of the Church of the Atonement.

—Rev. J. F. W. Kitzmeyer is lecturing to the Luther League of Bethany Church on "Christian Worship." The first was delivered last month on the Greek Catholic Church. The next will be this month on the Roman Catholic Church.

**Buffalo District**

— The Luther League of the Church of the Atonement is assisting the congregation in a plan for paying off the church debt. About a year ago the League discontinued the use of the Luther League Topics, but the devotional meetings were poorly attended and they have now resumed the use of the Topics with good results and increased attendance.

— The Luther League of the Church of the Redeemer has supplied a long felt want—namely, a piano for the infant department of the Sunday school.

## PENNSYLVANIA

**Philadelphia**

— On March 7 the Endeavor Society of St. Matthew's Church, Rev. W. M. Baum, D.D., pastor, celebrated their tenth anniversary. The evening was very pleasingly and profitably spent and plans for the future were formed. The society has an excellent record for their ten years of work, and they mean to make the future even better.

— An interesting lecture was given in Bethlehem Church on March 8 to a large audience by the Rev. A. T. Clay, Ph.D., on "Excavations at Nippur." It was illustrated by 70 slides, showing objects as ancient as Abraham's time.

— The Ladies' Aid Society of St. Andrew's, Rev. M. L. Tate, pastor, recently raised about $225, to be applied on the church improvements.

**Allentown Central**

— The last lecture of the course begun last fall by the Luther League of Trinity Church, Bangor, took place on March 15. The lecturer, Mr. E. K. Snell of Pottstown, was at his best. The views were excellent. All in all the course has been a great success, and much has been learned about Egypt and the Holy Land.

**Bucks, Montgomery and Chester Counties**

— At the recent convention of this District League invitations were received from the Luther League of Trinity Church, Quakertown, and St. Michael's Church, Sellersville, to hold the next meeting in these churches. They were referred to the Executive Committee.

**Schuylkill County League**

— The Junior Christian Endeavor Society of Pottsville, Pa., Rev. W. F. Rentz, pastor, it is reported, will contribute $30 a year for the support of a native worker in the India Mission of the General Synod.

**York County District**

— The Young People's Society of the First Church, Rev. G. M. Dieffenderfer, pastor, have contributed $10 to the India Famine Fund.

**Lancaster and Vicinity**

— Messiah's Lutheran Christian Endeavor Society, Harrisburg, has sent $30 for the starving Christians in India.

— A like amount is reported by Missionary Rev. N. E. Yeiser, from the Young People's Society of the Seventh Street Church, Lebanon.

**Clinton, Center and Union Central**

— The Luther League of Zion's Church, Renovo, Rev. L. M. C. Weicksel, pastor, elected the following officers for the ensuing year: Chas. A. Uhler, pres.; Herman Carlson, vice-pres.; Alice Unkle, sec.; Mae Leonard, asst. sec.; Mrs. Annie Troupe, treas., and Miss Alma Alson, organist. At the last business meeting of the League $25 was sent to the Germantown Orphans' Home, and the League decided to take subscriptions for 50 copies of the *Young Lutheran*. The League also decided to adopt the Luther League Hymnal.

— The Young People's Society of Christian Endeavor of St. John's Church, Muncy Station, Pa., will contribute $25 a year to support a student in Muhlenburg Mission, Africa.

**Pittsburgh Central**

— The Young Ladies' Missionary Society of Bethel Church, Allegheny, Rev. Fuller Bergstresser, pastor, has undertaken the support of a native student in the college at Guntur, India.

**Northwestern Pennsylvania League**

— Through the efforts of the Luther League of our church at Butler, Pa., Rev. Cronenwett, pastor, the Sunday school room was recently recarpeted and furnished with chairs. They also gave $50 on account of the church debt.

## OHIO

— The interests of the Luther League in Ohio are being awakened by meetings at various prominent centers throughout the State. The Buckeye Lutherans hope to awaken much interest in the May convention at Cincinnati.

— The Cincinnati conference and conventions of Sunday schools and Young People's Societies of Miami Synod will be held in St. Paul's Church, at Liberty, Rev. T. A. Estell, pastor, May 8 to 10.

— The Luther League of the First English Church of Columbus are having devotional meetings at the church during the Lenten season, being led by one of their number, of which there are 67. They are also practicing new hymns.

## MARYLAND AND THE SOUTH

— The Christian Endeavor Society of the Church of the Reformation, Baltimore, which was recently renovated, furnished the new carpet for the lecture room. Rev. S. G. Rupp is the pastor.

— The young men's Bible class of the Second English Lutheran Sunday school of Baltimore, James O. Mone, teacher, held a reunion in the lecture room of the church, which was beautifully decorated with palms. Fifty-two young

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men were present to enjoy a programme of music and short talks by the superintendent and pastor, after which refreshments were served. The class recently gave $20 for foreign missions.

— The Endeavor Society of the Second Church, Wheeling, W. Va., Rev. Hartman, pastor, is making commendable progress in increasing number of members and in their activity and zeal. They are an acknowledged power in the congregation and Sunday school.

—On April 29 the Luther League of Louisville, Ky., will hold its public rally in the Third Church, Dr. Himes, pastor. Rev. D. H. Bauslin, D.D., of Springfield, Ohio, will be the speaker.

— The Young People's Society of Christian Endeavor, Frostburg, Md., Rev. A. F. Richardson, pastor, has assumed the support of a student in India at $25 a year.

## ILLINOIS

— Five Young People's Societies have recently joined the Luther League of Illinois.

— On March 21 the Luther League of Bethel Norwegian Church, Chicago, tendered a reception to their pastor, Rev. A. Oefstedal, and at the same time presented him with a handsome rocker, the presentation speech being made by the president, Lyle Halvorsen. The League is large and very active.

— The Executive Committee of the Tri-City League elected the following delegates to the Luther League of America, to convene in Cincinnati, Ohio; Rev. E. F. Bartholomew, D.D., of Rock Island, Mr. Carl E. Bohman of Moline and Rev. W. H. Blancke of Davenport, and recommended that each society in the League elect one delegate. The League will meet in the First Swedish Church, Moline, in June and in St. Paul's of Davenport in October. The appointment of delegates to the Illinois State League was postponed to a subsequent meeting.

— A Luther League has been organized in our church at Chadwick, Ill., Rev. L. G. Grey, pastor, with 26 members. The officers are E. J. Zugschwerdt, pres.; Carl Duehler, vice-pres.; Theo. Lotz, sec.; Minnie Duehler, treas., and Miss Bertha Loechel, organist. They will use the Luther League Topics.

— At a recent convention of the Northern Conference of the Chicago Synod inquiry proved that the Luther League was well established in the congregations of the Conference, each pastor, with the exception of one, reporting a flourishing League in his congregation.

## MISCELLANY

— The Young People's Society of our Immanuel's Church, Worcester, Mass., has arranged for a series of lectures to be given before it by Revs. J. W. Eckman Henning, Jacobson, A. W. Kjellstrand, J. A. Bernhard and J. Alfred Anderson.

— The Ladies' Aid Society of Trinity Congregation, Toronto, Rev. P. W. Mueller, pastor, donated to the congregation as a Christmas gift the sum of $256, to pay off a debt resting upon the church besides a mortgage, and also purchased a private communion set. The society numbers 60 members.

— At the termination of the pastorate of Rev. Dr. J. C. Jacoby the congregation of the English Lutheran Church of Webster City, Iowa, and the Luther League passed resolutions expressing their esteem and high personal regard for their retiring pastor. The young people say: "As an earnest and efficient minister of our Church we regret to part with him, and assure him and his family of our deep and abiding friendship."

— The Luther League of the First English Church, Oakland, Cal., is in a flourishing condition. During the past year its membership increased threefold. Its meetings are well attended and new members are constantly being added to its ranks. A Mission Society has been organized in connection with the Luther League. It already numbers one-third of the membership of the League, and bids fair to become helpful in developing a benevolent and missionary spirit among our young people.

— Rev. J. C. Kunzman, the secretary of Home Missions of the General Council, recently addressed the Luther League of Concordia College, Moorhead, Minn., on "The Debt which America Owes to Luther."


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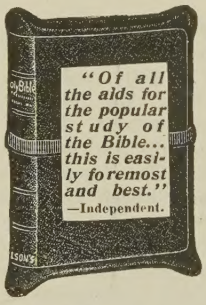


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# The Juniors' League

ADDRESS ALL COMMUNICATIONS INTENDED FOR THIS PAGE TO REV. C. ELVIN HAUPT, GRACE PLACE, LANCASTER, PA.

HOW few people stop to think of the value to a ship of its ballast. It is not profitable to the merchant, and seems to the indifferent eye of the casual visitor to be quite unnecessary. You see a quantity of stone or crude iron or other heavy material away down in the lowermost hold of the vessel; or perhaps the great engines and boilers of the ocean-liner help to constitute it—all so placed that the waves and the tides cannot jar or shake them from their places.

But the ballast steadies the ship, so that it does not rock from side to side. This saves the cargo from injury during the voyage, and the inertia of the heavy weight helps the ship to hold to her course. Therefore, this apparently useless burden of ballast, placed firmly close to the keel of the ship, is of very great, though unseen, importance. It belongs not to the cargo, but to the ship.

The Junior League is part of the Church of Christ in much the same way. It is held by the unthinking ones to be quite useless to maintain a work such as this. But its presence in the Church is a real benefit. Its influence helps to steady the ship, and to keep the young people at work. The importance of the great vessel of the Church is more clearly known. It is but a part of the Church and not the Church, but it helps to keep the young lives from careening from side to side, and straying into inclinations to sin. It checks the progress and influence of crime. It begins aright with the young, holding them from evil company and enabling them to cultivate the good. In this way the progress of the Church is more persistent, and more constant, by educating and developing the latent powers of the young members of the Juniors of the League.

Copies of the model constitution for a Junior League may be had at any time by inclosing a 1-cent stamp, and your name and address to Rev. C. Elvin Haupt, editor of the Juniors' Page of the REVIEW, at Grace place, Lancaster City, Pa.

The establishment of a Junior League is very easy. Two or three appointees by the Luther League are sufficient to organize and very successfully carry on a Junior League. This work saves the young, trains them in the right way, and maintains the usefulness of the Church.

The greatest lesson of child-life is learned when it has found God in Christ. The greatest duty of life is discharged when the young learn to help others, out of their own means, for Jesus sake.

Is your Junior League in any way connected with the mission cause? Is it working? Is is succeeding?

## Proverbs

He that learns is he that can teach. It is the storehouse that is full that can dispense.

Wisdom is like light and better than riches, for you can give it all away while you keep it to use for yourself.

To be effectual the seed must both be planted and grow.

The cure of the passion for war is Christian training.

## The Empty Flour Barrel

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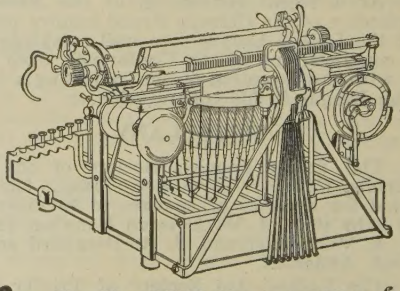

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